173 134 crime but rarely. Furthermore, if a daughter is required to perform similar duties for her father, she will undertake this obligation only 538 with the lament: ojɔ'ɔfɔa ɛkɛ'm wimɛkɛ, "I have come to see where I had my origin." Any woman who has been in that position will later know no oath more sacred than this one: la lotɔkɛ wɛ̄ ɛkɛ lɔkɛ' 'm wɛ̄ɛkɛ la mpaka, "by my father's nakedness which I saw when he was old."

134 291 Thus we can draw the conclusion that the Nkundó are offended by nakedness and as a rule do not tolerate it. The exceptions do not invalidate this generalization; on the contrary, they tend to support it.

2. Speech. Obscenities and propriety.

• 511 931 195 In general the Nkundó see nothing wrong with using obscene expressions. They only describe them as "bad" if they become indecent.

If a conversation touches on matters of sex, they may wonder whether a particular topic is necessary, interesting, or entertaining; they will not ask themselves whether it is moral. For it will be apparent throughout this study they have no concept of morality strictly speaking.

The Nkundó possesses a varied and extensive list of obscene words -- our is he alone in this respect. [58] We are not compiling a dictionary, and therefore we will not list them. What interests us are the circumstances that make these words indecent and under which a proper use of them impossible. The circumstances provide us with a criterion of the degree of obscenity of a word or expression. Let us say at once that we include in this category not only terms applied to organs and phenomena which are of a sexual nature strictly speaking, but also words pertaining to certain anatomical parts or physiological functions such as, for example, excretion, hair and tattooing found on private parts, and the female garment called ekofa. We 196 should also point out that some tribes will consider expressions obscene which do not shock others at all.

which do not shock others at all. (1)

1. These comments are applicable also to peoples in other parts of the world.

The general rule of decorum among the Nkundó permits the use of such terms only among equals. Their use when speaking to inferiors is tolerated but not approved of. The use of obscenities when speaking to any strangers meets with definite disapproval. Among persons of different sexes the prohibition is particularly strict.

Nevertheless, the use of these expressions is judged less severely if they are uttered in a moment of anger or as a reprimand, even in the presence of a member of the opposite sex.

Exclamations of anger, vexation, and sorrow are often nothing but obscenities (2). No one is shocked by them in such situations.

2. See "Les Coutumes Funéraires" [Funeral Customs], No. 1, to be published in Anthropos.

Some elderly or more modest persons do not make use of them, however; if the habit of using a particular expression is thoroughly ingrained, they may make a slight change in its pronunciation (as is common for some of our "swear words").

To circumvent the difficulties caused by the need to use certain words frequently, [58] euphemisms are coined to take their place. Thus the Nkundó say: ńtowó bokóko w'ótuku, "I am going behind the house," to indicate that they are going to urinate, and ńtowó ńsombó, "I am going for small pieces of firewood," or ńtowó ńdéko lokótó, "I am going to pick a leaf," meaning that they are going to the toilet. On the way they say: ńtowó fóló, "I am leaving the path" or "I am going to the forest." A husband is permitted to use accurate terminology when speaking to his wife, but it is considered very improper for her to do so in speaking to him.

When someone is satisfying a natural need, others keep a distance away from him; they will not even speak to him. Moreover, the person would not reply even if he were called. A woman will not

Article III. Relations between Spouses; Their Various Rights and Duties

Spouses are obliged to fulfill the duties and perform the tasks incumbent upon them.

It is difficult to say just how far the sense of duty to fulfill the *debitum conjugale* extends among the Nkundó. Normally, they very frequently fulfill this obligation toward each other. But after a good quarrel they abstain, either through mutual consent or because one of them refuses. If one of the parties fails seriously and repeatedly in this respect, the question is resolved by a divorce. The response to temporary lapses is limited to reprimands, disputes, blows, and other common reactions. It should be added that continence is required during the *oleilí* period after the birth of a child and after setting up a new hunting enclosure (*lokombo*) or a new fishing weir (*bosaka*), before the third piece of a game or fish is caught.

1. Meals

A couple never take their meals together. The husband eats the food prepared for him and served to him by his wife alone, with his grown sons, or with friends or relatives. The wife herself eats with her small children, her daughters, or her female relatives. The two sexes never mingle at meals.

The same rule applies to talks, but it is much less strictly maintained. It is not rare to find that, for one reason or another, women participate in the conversation of men.

It will not be long before, through the influence of Christianity, [248] women will generally be admitted in the conversations of the opposite sex. Developments with respect to mixed meals will come with much more difficulty; in practice the question has not even been broached.

There are Tiobi a kitchen next to the bedroom or separated from the hut. In addition to being the place where food is prepared, it is where the woman spends her day. The kitchen is sometimes a structure separated from the dwelling itself, sometimes a part of the house separated from the bedroom by a partition containing a door.

326 Whereas with us the village inn is the place where the affairs of
521 the week are noisily debated, it is at the smithy where the Mongo
571 Negroes congregate. There the elders gather -- the younger men have no voice here; there the various differences about (or among) wives and the impending taxes are discussed; amidst the billows of smoke -- drawn with deep puffs out of their huge bamboo pipes -- the smith is the only one who works on and earns his living nobly.

326 The smith is the most judicious craftsman among the Mongo
428 Negroes.

His trade is practically the only one which is a family affair and is passed on from father to son. If a smith does not have any children, the business is taken over by his younger brother.

This right of inheritance is by no means general in the other trades; the trade of the smith is inherited while the others are taken up by any Tom, Dick, or Harry who happens to have a liking for them.

325 The smithy where the smith plies his trade is a wide oblong dark
318 hut (about five meters by ten meters) built alongside the public highway. In contrast with the other dwellings of the Negroes, the floors of which are generally built about 20 centimeters above the road, the floor of the smithy is dug out from 30 to 70 centimeters below the level of the road so that one goes down a step from the road into the smithy.

The reason why the floor of the smithy should be dug out in this way is not quite clear to me, but most probably it is to prevent the danger of fire when the storm winds that accompany the heavy tropical rains sweep through the huts. By digging out the floor in this way, an earthen enclosure about half a meter high is formed around the smithy, and this protects the smith from the wind and enables him to continue quietly at work.

325 In spite of the primitiveness of his tools [96] and the primitive manipulation of them, the smith knows how to get what he needs from his implements. The forge (*lotulo*) is constructed as follows: a block of wood is cut about 60 centimeters long, 40 centimeters wide, and 30 centimeters high, with a hollow pipe, half a meter long, connected to it. This is all formed of one piece. With the aid of a banana stalk, on which the clay is moulded, a smith's pipe is formed. The banana stalk is removed from the clay, and the hollow pipe (*bonge*) remains. Two, sometimes four, bellows (*ojasa*) are placed on the